Issue One Infrequent News from the Metapolitical Underground

NATIONAL ANARCHIST

Welcome to the first edition!

The National-Anarchists are the new kids on the block for broad thinking political ideology and frequent street activism in Australia and New Zealand (Aotearoa). The National-Anarchists, along with the ideological think tank; the New Right, first made a public presence in 2007 at the APEC demonstrations in Sydney. Ever since we have been a top of much discussion by both the media and other radical activist groups on both the "Left" and "Right" of the political spectrum.

In this periodical publication you will find articles important to National-Anarchists, stories about our actions and also tidbits of interesting and often humorous information. You may or may not be a very politically minded person and far from interested in the hum drum whinging of Liberal Party debates or the self-righteous ranting of the Socialist Alliance but the writers and editors of N-A News have strived to keep the articles in this publication relevant to all possible readers.

You may have found this magazine neatly tucked within one of your more commonly read newspapers or tabloids or perhaps you picked one up from a National-Anarchist activist on the street. Regardless of how you came across your copy of N-A News, please take the time to give it a read and you may even find we have enough to offer that you wish to subscribe.

Happy reading!

Revolutionary
Traditional
European

New Right Aust/NZ Activist Resource Website!

The New Right first began in Australia and NZ as a blog with collections of writings from beyond the traditional political spectrum. The blog has now grown in to a website and in connection with the National-Anarchists is quickly becoming a resource for all activists of all persuasions to find the things they need for street activism.

Whether you want articles, information or a list of excellent books or even links to related websites; it's only a click away.

The website now includes videos of past N-A activism, including a promotional video showing National-Anarchist action at the APEC Demos last year.

Activists can find anything from stencils, to tutorials and any other useful information and help a street activist may need to make their voice heard!

CHECK IT OUT - http://www.newrightausnz.com/

Kevin Rudd...

After a celebrative holiday period of New Years bashes and hosting celebrities such as Nicole Kidman, Keith Urban, and Hugh Jackman in his new home at Kirribilli House, Kevin Rudd has finally got back to work as Prime Minister. It's always good to see our leaders taking their jobs so seriously, hosting dinners with millionaire celebs while there is so much work to be done.
The organised neo-Communists such as the Socialist Alliance/Alternative rallied long and hard to get rid of Howard but will Rudd be any better? I think it's safe to say that the Unions are going to be disappointed that history will once again repeat itself; any form of hierarchy and central government will not serve the interests of working people.

Throughout the election, Rudd's propaganda campaign rested solely upon outdoing Howard and making the most of the Liberals stupid mistakes. Rudd promised to do away with the IR Laws, he promised to ratify Kyoto, he promised to help further Aboriginal Reconciliation and also spoke of an education "revolution."

Now that the election has been won, we can see that most of these promises were hollow and ambiguous. Kevin Rudd's Labor is not the saviour of the Australian people and working families, if anything, over the next three years we will see current problems worsen and new problems arise.

"Kevin Rudd's Labor is not the saviour of the Australian people and working families, if anything, over the next three years we will see current problems worsen and new problems arise."

The claims that Labor would save Australia from the evil work of the Liberals IR Laws has been a load of rubbish. Labor has only introduced a new bureaucracy using the fancy name of Fair Work Australia. It is yet to be seen what the real agenda behind this "umpire" is but we can rest assured it will not serve the interests of battling Aussies.

Labor has proceeded to withdraw troops from Iraq and without a doubt they will be sent to Afghanistan to fight an enemy that countless experts have stated cannot be defeated.
Afghanistan is a lost cause, nobody can win a war when the population really don't want you there in the first place. We continue to occupy Afghanistan and Iraq and we'll probably invade Iran as well; all in the defence of Israel, the imperialist state Rudd has visited and defended on numerous occasions.

Another big leap by Rudd and his brigade has been ratifying the Kyoto Protocol while
Japanese "research ships" slaughter thousands of whales illegally within our oceans and the new foreign minister won't lift a finger! Rudd also supports the pulp mill in Tasmania and the logging of old growth forests. It is obvious that despite putting the traitor Peter Garret in as Environment minister, the Labor government doesn't give a rats about the sustainability of our planet.

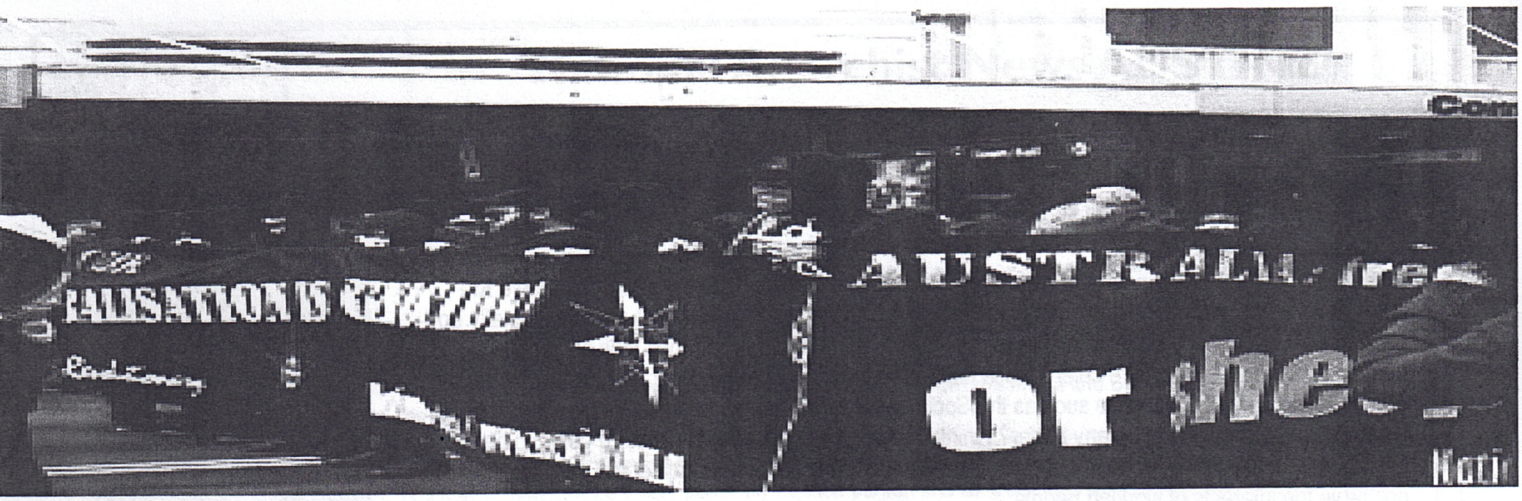
At the time of writing Rudd is going to apologise to the Aboriginals over the controversial Stolen Generation. The last time I checked, an apology didn't solve the issues in the Territories, it will not change the attitude's of the Aboriginal community, nor will it cure their welfare addiction. Labor has done anything it can to score votes from the Aboriginal community and has once again proven that Aboriginals are best becoming independent of the Federal government and looking after their own national interests.

It should be quite obvious to the Australian people that despite how bad Howard was, Rudd is no better for this country than any other leader will be. Australia does not need Liberal or Labor. Time has proven that political parties and structures in Liberal Democracy do not serve the interests of the people, they do whatever it takes to get votes.
The Australian people need to take control of their own destinies and the best and only viable solution is in a social alternative for all people, rather than the few elite in today's societies. National-Anarchy strives to build a new future and society where the hard work of our labour goes directly in to the people's hands rather than to the bureaucracy or the Capitalists. Rather than expect the government to support us with their welfare system we intend to become self-serving and become independent of the Government and the corruption that comes with it.

The guy that the organised socialist groups told us all to vote for...

What a joke!

Australians need to become politicised and mobilize if we are going to see positive change and action in this country. The time spent depending on so-called public servants is time wasted! If the Australian
people want to ensure a future for our children and grandchildren, we need to act and the best solution is for National-Anarchy.
Reading this magazine is the first step to becoming part of the mass mobilisation of Australians to creating our own future without being tricked and lied to by our useless government.



A force to be reckoned with

The NA presence at APEC has been well documented in Tom Middleton's account of events: *The Battle of APEC which can be found at the New Right Aust/NZ website; http://newrightausnz.com/*

The following is a run down of the days events.

Briefly, the significance of APEC to National Anarchists was it represented a unique opportunity to demonstrate against the representatives' of globalization while the world's attention was on Sydney. That the left, in the form of thousands of screaming communists on the day, would also be present did admittedly concern us. However we realized that whatever the personal risk to ourselves, this was our one big chance to gain maximum publicity for our ideals and movement, which up to this point had been ignored in the mainstream media. We decided to risk it simply because the possible benefits outweighed the danger of attack.

So we set about our preparations accordingly. First we made a rough estimate of the numbers we could attract. Speculation put us between thirty and sixty. We estimated on the basis of support from many sympathetic people in Sydney who wouldn't mind a NA presence at a public demonstration dominated by the left.

We figured that the left had been high jacking these events for too long. These protests were for everyone. To hell with what the left might think. We began to canvass sympathizers for involvement and to get the word out. We conducted all our communication off the Internet, which is infamous for being a leaky medium.

Secondly we decided on a dress code. We wanted to all have a similar look. In a hostile crowd of ten thousand people whose only emotion is hatred this can be important. We adopted the black bloc outfit: similar to the attire wore but the anarchists at the violent Settle G20 protests. This menacing, mysterious look with black caps and bandanas, along with black trousers and a black top, would ward off potential troublemakers and preserve our identities.

Then we chose suitable propaganda for the day. Three hefty black banners with three slogans, and at least a thousand gloss leaflets. We hurried the leaflets through the printers after holding off till the latest possible moment: we wanted full advantage of any possible last minute, political development. The leaflets cost us five to six hundred dollars. We got the banners at cost price (nearly eight hundred dollars) though a sympathetic banner business. We received sizeable donations from those people who could not attend.

Then the great day arrived. We had agreed to meet near Central Station because the city was in lockdown, barricaded in a ring of steel and police officers. We got there early and waited. Slowly our people began to trickle in. Our numbers came to twenty. Twenty among a hostile crowd of ten thousand did not look good. Many of us admitted later to feeling a sense of concern at this moment. After half and hour waiting we moved down George St. Then suddenly, a large chuck of about twenty young men, our supporters from the western suburbs, joined us. We all felt relief. By now we had reached the open area in front of town hall. This area was already swarming with thousands of communists. We put on our hats, dark sunnies, and bandanas. For a few minutes the police confused us with violent anarchists from Melbourne: ACDC etc. Then a few of our leaflets began circulating. There was just enough nationalism in them to stir the communists. Hostile cat-calls and accusatory glances commenced from them. We stood quietly in a group with our rolled up banners in front of the closed doors of the massive -

neo-gothic Anglican cathedral. Then a drum roll and a loud cheer came from the road: the unionist column was marching past. This was the beginning of the demonstration and our signal. We moved in one group out onto the road and with our banners facing outwards formed a square 'black bloc' group, a human cube nine by nine metres. This was to be our world for the next three hours.

Almost immediately we found ourselves surrounded by angry communists. It just so happened that as we formed up behind the unionists we interrupted the next group marching behind them. The Socialist Alliance, a rabid, hard line communist sect, was not happy. The march had stopped for speeches. Now their massed flags, like a sea of blood, streamed around our bloc. The flag holders screamed and cursed at us. Like a clamp, all our stomach tightened up and those holding the banners on the edges tightened their grip.

"It was like being showered with confetti, thrown by guests at some wedding. However, at this wedding, the guests were going berserk."

In fact, because of our small numbers, only a few people were free to move inside the bloc. This was not ideal because one had the feeling that you were stuck at your post and no one could relieve you. The pressure, the tightness, the mental strain, was unbearable. It was a siege mentality. Yet we bore it because to leave your post would be an invitation for the communists surrounding us to move into the gap and break us up. Then possibly, in the anonymity of the crowd, the could attack us.

So it went on. Communists, constantly surrounding us, would push in close, yell abuse in our faces, spit at our feet, carry on like lunatics, and then disappear into the hostile mass. It was a continuous barrage of invective and hate, since the number of communists was endless. Some would come back later on with differing arguments. Most just repeated, mantra-like, the same ones. Whatever happened, our weapon was the same: silence and no response. Our banners spoke for us.

We would periodically hand our leaflets to communists who asked for them. Many simply tore them up and threw them back at us. It was like begin showered with confetti, thrown by guests at some wedding. However, at this wedding the guests were going berserk.

Finally at about one in the afternoon, the march moved away from the town hall. Unfortunately, the police stopped us from going on to Hyde Park, about two city blocks away. This was because our uniforms and bandanas were not permitted in the security zone the march was to go though.

So we folded up our banners and returned down George St towards Central Station.

We were back in a normal street atmosphere, a hundred feet away from the where we had stood. It was a dramatic change. All the pressure and constant alertness dissipated in a few seconds. We were proud, relieved, and not a little elated by the success of the day. That rare feeling of victory came then. We had chosen the right course of action: we had planned for it, organized, and executed. We then partied hard into the night.

It was important for the national anarchist movement that we attended. We showed the communists, the corporate media, the nationalists, and anyone else who was watching that we had arrived. It showed that we didn't care if we only had thirty or forty people: we would march into any demonstration and get our ideas out there. The hostility of the crowd also drew us together as comrades. We discovered that fear can be controlled and in this we found bravery in our hearts. Comradeship is about understanding the strengths and weakness of your mates and compensating for each other. Comradeship knows a mate's true measure. To truly understand each other, we need to go though a struggle together. A feeling of honest comradeship, for whatever cause, comes from this. This is personal bonding, the real strength of a movement. On that day many comradeships were formed. As a movement whatever the problem, whatever the situation, after emerging victorious from the cauldron of APEC we can say: anything can be done, if we do it as together.

"Lefty" Hooligan Wrote:

The 1960's witnessed the rise not only of the New Left, but also of a new right that included a neo-fascist resurgence. And it's fascism's oddly syncretistic capacity that's proving most troublesome this time around. There's been a revival of left-wing Nazism based on the National Bolsheviks and the Strasser brothers. Leftist icons like Che Guevara and Subcommander Marcos have entered the pantheon of neo-fascists who fancy themselves national revolutionaries, and there's been a serious attempt to propagate a Nazi Maoism based on the "fascist dictatorship of the proletariat." There's support among modern day fascists for the Irish Republican Army, the Red Army Fraction, Qathafi's Libya and "the Palestinian peoples struggle against Zionism." This fascist solidarity with Third World national liberation struggles-in particular if they're racially, ethnically or religiously based-is counter pointed by fascist support for domestic racial separatists like Farrakhan's Nation of Islam in terms of "self-determination for all people," including white folk of course. Even the economic distributism of fascist Third Positionists is borrowed lock-stock-and-barrel from guild socialism. Then, there's national anarchism, perhaps the strangest oxymoron so far. National anarchism draws its fascism from the right in Stirner's individualist anarchism, Nietzsche's aristocratic radicalism, Junger's revolutionary conservatism and Evola's elitist traditionalism; from the left in Bakunin's clandestine insurrectionism, Kropotkin's propaganda by the deed, Sorel's mythic violence and Proudhon's syndicalist mutualism; and from the terrorist fringe in Nechayev's conspiratorial nihilism and Kaczynski's anti-industrial Luddism.

Archonis Answers:

I must state as a "National Anarchist," that I disagree with the author's views [above]. He has fallen exactly into the trap that we laid for him. Our purpose in our ideological dissimulations that he describes [above] are purely Discordian and Absurdist. The truth is we are not radicals, but pranksters who like confusing the hell out of people who define political movements through the rigidity of ideology. We enjoy watching Liberal and Conservative Statist panty-waists cringe before the onrush of the total insanity of our syncretic doctrines and seeming militancy; which is devoid of any factor upon which they can "hang the hat" of ideological logic or political consistency. We cannot be blamed for enjoying the sight of fools slipping on the banana-peels of their own assumptions. All you Statists, Anarcho-Syndicalists, Commies, and all other Communo-Corporate Totalitarians listen up!! You "politically correct" anarchist deadshits listen up too! Do not try to understand us. When you get close we will just confuse you more! We reject multi-culturalism, because it commodifies and negates culture while denying the cultural autonomy of all people. We believe in racial separatism for those who want it, and racial integration for those who don't. People can do what they want in their own Nation, and we will do what we want in ours. Do we reject the unity and equality of all people? Yes, people are not the same and they are not equal. They are differentiated and diverse, and should be free to live with those most like them. I have more respect for the Black gang-banger who would slit my throat because I am White, than I do for the "Uncle Tom" who would sell-out his own race to be a second-rate "adopted" White. The gang-banger is at least a man with some pride in who he is, not a worm! This is not racism, it is just common sense, that all peoples should be supported in their nationalistic struggles, for their own people, on their own land.

I support Black Power, La Raza, Asian Autonomy, and White Identity. All cultural-ethnic groups are unique and should have their autonomy respected. Where would African Art, Tibetan Mandalas, Gothic Cathedrals be, if all the races were just one trademarked, mongrelized group of consumerist/worker-drudges since the beginning of time? None of the wonders that make up the world in terms of cultural contributions would even exist, where it not for the different and unique cultures that created them. Racial autonomy and separation protects the diversity of races and cultures as well as their contributions. What has the melting-pot given us? A culture of racial conflict and corporate mediocrity. I am not a racist, I just believe that all races and cultures should be free to be who and what they are, and not be forced to become each other. That is freedom! Multi-culturalism is just "grease for the wheels" of the further commoditisation of Man and the hegemonic destruction of all unique human cultures and their identities. Who needs it? This is not racism, it is realism. The Ashkenazim [sic] want to make all races one race, so their race alone can dominate the whole of mankind with their Communo-Corporate Totalitarian Plutocracy. Multi-culturalism is the tool of their plan of racial homogeny and control. Different races and cultures are harder to control, except by "divide-and-conquer." Each group having their own nation makes more sense. Give the Native Americans back their land, give Mexico back its land, and give the American Colonies back to the British Empire, and give the British Empire back to the Royals and Nobility and divest the "House Of Commons" and the "Third Estate" of all power. Here is a new term to confuse the already confused: "Anarcho-Monarchism." The best of centralized dominion in the form of Monarchy and decentralized life in the form of village and community. What could be wrong with this?

[From http://www.rosenoire.org/essays/n-a-dialogue.php
Just a humorous example of a National-Anarchist having an ideological giggle at a typical "Leftist."]

LUMPEN NATIONALISM

by Steven Conway

'Whatever you do, don't bring this topic up – don't mention it'. That's what I was told before I set out to write here on this subject of 'Lumpen-nationalism'. Most nationalists believe that we shouldn't air our dirty laundry in public – that we shouldn't mention the bad things, and the bad people, in nationalism. We nationalists, the argument goes, should try and project the image of a nationalist movement that is full of decent, healthy people, whose only interests are in 'saving the white race', 'saving the West' and the like. That way, we will end up attracting decent, normal non-nationalists from the general public – and erasing the stigma which surrounds nationalism (i.e., that all nationalists are Neo-Nazis, KKK men, white trash, skinheads, Aryan Nations jailbirds). In other words, we nationalists should lie to the public, and to ourselves – because all of us in the nationalist movement know that things aren't as rosy as we make out to be. We know, in short, that some of the most respected personalities in 'The Movement' are, in fact, lumpen-men. I am thinking, in particular, of five distinguished nationalists in Australia whose behaviour has been disgraceful – and who do nothing except drag the cause of nationalism down in this country. For the record, there are two of these characters in Sydney; one in Adelaide; one in Western Australia (presently in jail); and one in Melbourne. They know who they are.

Let us go over some of the things these men in common: a criminal record for non-political offences; wearing of silly uniforms (homemade Brownshirt uniforms, KKK uniforms, other); the cultivation of followers with criminal records, followers who are borderline mentally ill, followers who are senile, followers who are alcoholic; a habit of getting other nationalists into trouble – by seeking to expose them and their personal details to the media and the Antifa, or by encouraging them to break the law; financial impoverishment, and, accompanying that, a reliance on welfare and the donations of supporters.

Now, I admit that my profile is hardly complete: at least two of the men listed have some sort of regular employment, and at least one has never been photographed wearing a silly uniform – but there is a consistent pattern here. Something common to all five is the fact that none of them have experienced little to no success in their activism, even after going at it for twenty, thirty years. But, because they have stayed in the field for so long, they earn respect from some (naive) nationalists: 'We can't say a word against that fellow: he's been in jail, he's suffered so much, he's given his whole life for nationalism'. True, he may have suffered, and he may have given his whole life: but to what result?

The truth is, these men are the ones holding nationalism back: not the Muslims; not the Jews; not the Asians; not the Africans; not the media, the government, ASIO, what have you. In one respect, they are hogging the trough: they seek to gain a monopoly over all nationalist events (rallies, demonstrations, conferences, speaking tours) and constantly seek to get themselves mentioned in the media, so that the general public in Australia always associates them with nationalism. They do this partly for money – by seeing to be in charge of such and such a nationalist speaking tour, they can give the impression of doing something, and thereby cadge more money off gullible nationalist contributors. ('I'll give him this money – he might just end up saving the white race'). They also do it for recognition: they are driven by a hunger for media attention – the one thing which lights up their otherwise miserable lives. And, because the general public comes to associate these men with nationalism in Australia, our enemies use that against us. Want to discredit nationalism? Simply point out x's penchant for wearing silly KKK hats; or y's ten-year stretch in prison.

The sad thing is that like attracts like, and lumpen attracts lumpen. These men are desperate for followers – any followers – and as a result, they will accept almost anyone into their ranks, even if that person is another ex-jailbird, or mentally subnormal, or obese, or with one foot in the grave. I have run into these lumpen-nationalists – the rank and file of lumpen-nationalism, not the five 'leaders' – again and again: strange people, who are mentally, and sometimes even physically, sub-normal, but convinced that the mere fact of their race confers on them a superior status. These are denizens of a subterranean world: and nothing discredits the theory – of white racial superiority – more.

In practical terms, the best thing for the average nationalist is to cut off his or her associations with these men. Don't join their groups; don't have anything to do with them. Ask yourself if such-and-such a nationalist personality has 'lumpen' characteristics, as defined above. And take a good look at his associates: are they senile? Fat? Alcoholic? Raving mad? Could they be charitably described as 'losers'? Do their meetings and events degenerate into drunken clowning? If that's the case, pull out: you may end up depressing yourself – and losing interest in nationalism altogether.

What should be done with our five lumpen-leaders? Let me put it this way: if the five were expelled, exiled from this country, all of us would be better off. Our enemies in the media would be forced to scrabble around for more lumpen-Führers - and come up empty-handed. The enemies of nationalism want all nationalists to be like the angry lumpen depicted in 'American History X', 'Romper Stomper', 'This is England' and other anti-nationalist films. Show the world, however, that nationalists are nice, decent, healthy, intelligent and normal people – and then we have won.

Culture

I ripped this off the forums at (need website name) (need website). Basically it's a guide on how to make spray-painting stencils using an image, Photoshop, and some cardboard. I could see that us national anarchists could pick this stuff up and use it to get our name out, our ideas out, get people to think, or just put up some mad pictures. I did chop out a fair bit so check the link and rest of the forums if you want more, ta:

Acquiring an image:

If you don't have a specific image already then there are a few options. Many will argue that the best way to go about this is to take the photos. Most prefer to use stock photography, as more often than not it is impossible to create the image.

The stock photography site that I use is 'http://www.sxc.hu'.

Others can be found by searching for 'stock photography' in google.

Another way to find images is to use google image search 'http://images.google.com'.

Photoshop:

Once you have the image on your computer, you must convert it into a stencil in photoshop (other photo editing software can be used such as Paint shop pro, or The GIMP (the gimp is free, search for it in google). One method for doing this for this can be found here: 'http://www.stencilrevolution.com/tutorials/tutorialsview.php?id=4'.

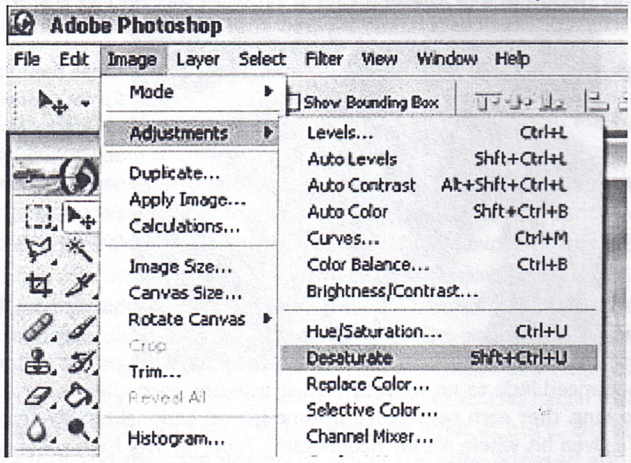
Here is a more simple way: Firstly you need to remove the background from the image, do this by selecting the background using the select tools such as magnetic lasso, and delete it. Another way is to simply use bristle tool to colour over the background in white so that you're left with your subject that you want to stencil.

Desaturate the image. See the top pic right. Then go to Filter > Blur > Gaussian blur, and blur the image a just enough to soften the image while keeping as much detail as possible.

Once this is done, go to Image > Adjustments > Brightness/Contrast, turn the contrast up to full, and play with the brightness until it is a simple black and white version of the original image, the detail of the image should be simple but easily recognizable. See the bottom pic.

If there is not enough detail, then you have blurred your image too much, simply click Edit & Undo, to undo the blurring. Play around with different amounts of blurring until you are happy with your image.

Now, imagine cutting out the black bits of your image, and you may find that you have a problem. If a white part of your image is surrounded by the black bit you're going to cut out, then this is called an 'island'. You need to find a way to attach the island to the rest of the stencil and the normal way

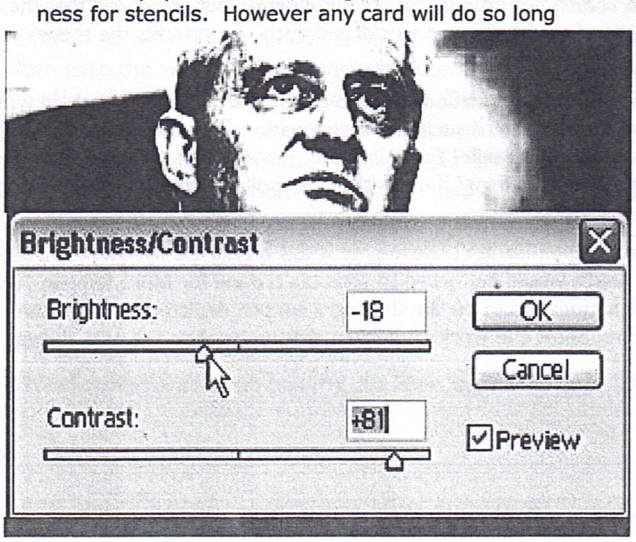


to do this is with bridges. Bridges are extra bits of white area, which are used to hold your stencil together, take for instance the letter 'O'. If you were going to cut out the letter O the middle bit would fall out, so instead, we connect the middle bit to the outside using two bridges at the top and bottom, to make a shape like '()'.

As you become more used to stenciling, your skill at placing bridges will develop. You can cover the marks left by bridges using a pen or a brush and paint. Print out your image onto paper.

Step 5: cutting.

There are many different materials to cut out of. The most popular is card, 300gsm is the best thickness for stencils. However any card will do so long as you can cut through with it in detail. Do not use corrugated cardboard, unless it is for a BIG low-detail stencil. Other materials include manila folders, acetate, poster board, or even paper.



You will need a very sharp knife to cut with such as an x-acto or scalpel. You will also need some spare blades because cutting with a blunt blade is hell on earth for any stenciler.

You may want to purchase a self healing cutting mat, they don't leave a mark and last forever, however a regular cutting board or chunk of wood will do fine.

The first thing to do is to stick your printed stencil design on to your stencil material. The best way of doing this is to purchase some 3M spray-adhesive, which you can get it from any hardware store, but it can sometimes be expensive. Only spray a light amount on, and stick your image flat onto your stencil material. Normal glue will be ok too, but be sure that you don't use too much, and make sure that it is completely dry before cutting it.

If the blade slips and you cut something off, you can usually fix it using some clear or masking tape. Just tape over the area on both sides and cut it out again out of the tape.

Spraying:

For your first few stencils, I suggest staying legal. There is a certain skill in the actual painting that you have to learn confidently before you can go painting the streets; otherwise you would end up with a lot of messy black blobs all over the streets!

It is a good idea to get hold of some latex gloves, as getting paint on your hands is just as bad as inhaling it. Other common sense safety precautions while spraying are as follows:

Always spray in a well ventilated area.

If you have the money, it is a VERY good idea to buy a respirator. These are not very expensive and work wonders, any stenciler who has one will tell you that it is the best thing he ever bought. If you don't feel the need to buy one at first, wait till the morning when you sneeze out a mix of black, pink, and silver paint. The best respirator to get is a 3m 6000 series, you will need the organic vapor filters as well as the dust filters. Remember: Bandanas don't block out the fumes, which is what will kill you, they only block out the particles. This is why you need the vapor filters.

Ok, so before you start painting-

Jam

-you're going to need some paint!

Expensive paint is thicker than the cheap paint, as it is specifically designed for art as apposed to household use so it is of a better quality, and has a much wider colour range.

It can, however, be expensive (well yeah), and if you're just starting stenciling you will not be able to tell the difference.

How to paint your stencil:

Place your stencil on the surface that you wish to spray.

If you bought spray adhesive, then it is a good idea to use it for keeping your stencil down. All you have to do is spray a LIGHT coat of it on the back of your stencil, then leave it to dry for at least 3 mins or until it is no longer wet and sticky but tacky. You can also use masking tape to hold it to the wall if you can't afford the spray.

Mask off the area around the stencil with paper to avoid overspray (where the spray goes over the sides of the stencil onto the surface)

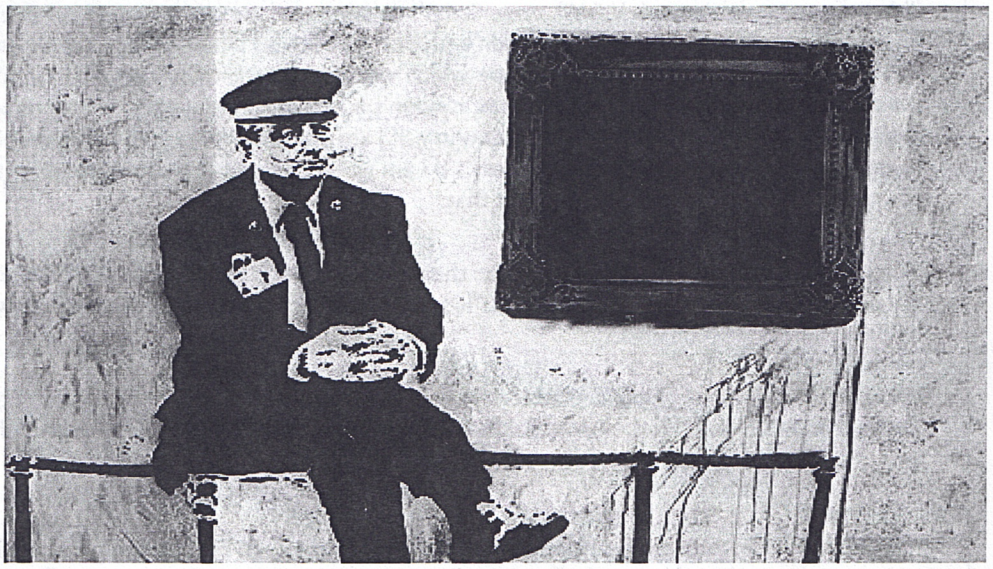
Hold the can about 9 inches away from the stencil and begin to spray, you are aiming for a light covering, just enough to cover the stencil and you are specifically aiming to avoid spraying too much on, as this can cause problems like under drip or bleeding.

If you find that you are getting under spray (the stencil is blowing up, causing the paint to go where it shouldn't underneath the stencil) you should either buy some spray adhesive, hold the stencil down, or hold the can further away.

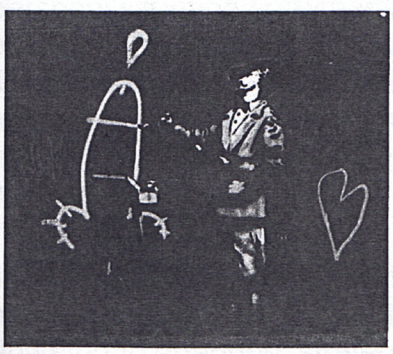
Do some test sprays on a piece of old wood or even on paper just to get the hang of it, and remember not to breathe the fumes!

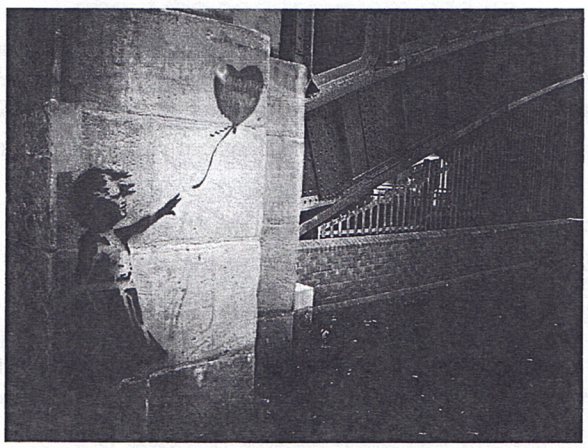
Well there you have it, your first stencil!!

Some inspirational pieces: A piece in London.



Another piece in London.





Guess what: A piece in London!

A piece in London: etc, ad nausea.

Norman Finkelstein on Lebanese resistance and G.W. Bush

Norman Finkelstein, a Jewish (American) political expert and author on Jewish issues and the Palestine-Israeli conflict has openly stated he supports Hezbollah's violent resistance against Israel and compares them to the anti-Nazi French resistance during WWII.

Israel has invaded and occupied Lebanon twice in recent years, in 2000 and in 2006 when on both occasions they were forced out by a poorly equipped yet passionate and dedicated fighting force under the name of Hezbollah. Despite being Jewish himself, Finkelstein has slammed the Lebanese government for welcoming the pro-Israeli Globalist, George W. Bush in to their country, he adamantly states the Lebanese should learn a lesson from the Jewish to "never forgive and never forget."

The following quotes were taken from a YouTube video, which can be found at http://www.youtube.com/watch?v=bDe65-nF3FQ
The original interview took place on Future TV (Lebanon) on January 20, 2008.

"It's a choice the Lebanese have to make, who they want to be their leaders, who they want to represent them. But there is a fundamental principle; people have the right to defend their country from foreign occupiers, and people have the right to defend their country from invaders who are destroying their country. That to me is a very basic, elementary and uncomplicated question."

"My parents went through WWII, now, Stalin's regime was not exactly a bed of roses. It was a ruthless and brutal regime, and many people perished. But who didn't support the Soviet Union when they defeated the Nazis? Who didn't support the Red Army? In all the countries of Europe which were occupied - who gets all the honours? - The resistance. The Communist resistance - it was brutal, it was ruthless, it wasn't a bed of roses but you respect them. You respect them because they resisted the foreign occupiers of their country. If I am going to honour the Communists, even though I probably would not have done very well under their regimes… If I am going to honour them, I am going to honour the Hezbollah. They show courage, they show discipline. I respect that."

"You know, during the Spanish Civil War there was a famous woman, they called her "La Pasionaria," Dolores Ibarurri, from the Spanish Republic. She famously said: "It's better to die on your feet than live crawling on your knees..." How can I not respect that?"

"Israel and the United States are attacking, because they will not allow any military resistance to their control of the region. That's the problem. If Hezbollah laid down it's arms and said, "we will do whatever the Americans say," you wouldn't have a war, that's true but you would also be the slaves of the Americans. I have to respect those who refuse to be slaves."

"Before the bodies are even buries, before the bodies are even rebuilt, the person who is responsible for it all - you can't wait to welcome him. You can't wait to roll out the red carpet. I can't respect that. In that respect, I like the Jews much more. I like their attitude. You know what the Jewish attitude is? Never to forgive, never to forget. I agree with that. Why roll out the red carpet less than two years after your whole country was destroyed by them?"

"Who the hell cares if Bush is coming? You should have declared him *persona non grate* [an unwelcome person]. He's not welcome here, he destroyed your country. He was responsible for the war. You [interviewer] know full well that resolution could have been passed three weeks earlier. He destroys your country and you can't wait to greet him. You have no self-respect. How can you expect other people to respect Arabs, if you show no respect for yourselves?"

Readers can find out more about the Hezbollah defeat of Israeli invading forces at the following reports;

http://www.atimes.com/atimes/Middle_East/HJ12Ak01.html
http://www.atimes.com/atimes/Middle_East/HJ13Ak01.html
http://www.atimes.com/atimes/Middle_East/HJ14Ak01.html

As National-Anarchists, we support the Lebanese resistance against invading Zionist and imperialist forces, all people deserve sovereignty over their traditional homelands and it is sickening to see the Zionist Israel and United States imposing their Globalist will upon the Middle East.

Meeting ends in uproar

I came with five comrades. We had been invited to speak on national anarchism to a very reactionary group. We arrived outside the inner city hall early evening. What struck me was the size of the building: it was tiny. We went through the front entrance, passed through a small foyer filled with all sorts of junk, and entered the main room. More like a basement than a hall, it was slightly decrepit; the walls needed a paint; in places the carpet smelt of unidentifiable odours. Over all though, I must admit, the atmosphere was welcoming. Someone had set up drinks –soft and alcoholic - and chips at the back. Entry meant an open tab. People began to filter in and we started half an hour later…

Jason, who never really sat down all night, gave a long, rambling, anti banking, anti-semitic speech. Finally, after a good forty five minutes, he wound up his 'introduction' and introduced Welf, one of our comrades, as guest speaker.

Welf jumped up and spoke about National Anarchism for the next two hours. The main idea was this: the larger situation is beyond our control so forget about it, learn to control our own personal situation first, then reach out and form communities with like minded people, eventually making our own communities self-reliant. It was so simple it was sublime, beautiful.

Judging from the mutters and jibes the people listening were amused by the idea, but totally unwilling to abandon 'strategy' they had been following for the past ten or twenty years: reacting to what the government of the day did and complaining about 'international banking' at boozy meetings. In short, they had wasted the last decades focused on phenomena they had no control over; in doing so they had forgotten what they could have influenced, namely their own local communities.

The speech itself went for nearly an hour. 'Chairman Jason' frequently interrupted to comment on some aspect of the speech he thought he could improve. One or two elements of the crowd were highly disruptive, an they became worse as the chairman failed to reign them in. This is something that would never happen at a national anarchist meeting.

Nevertheless it was a highly polished speech without notes, and it held the interest of most. Of the twenty listening, two or three displayed a rapt attention. One man later told men, 'He put into words what I have been wanting, trying to find, for all my political life'.

For example where others spoke about high finance and the banking system, Welf spoke about the barter system and co-operatives. Where others spoke about government intervention and the need for more laws, Welf spoke about the need to exclude the government and the System behind it, from our lives as much as possible. We wanted autonomy not statism. We wanted to look after our own people in our own communities with as much social, cultural, spiritual and political independence from the liberal State as possible. For many of the people there this was a new concept.

After the speech a question and answer session was held. It covered all aspects of the speech. It was a rigorous examination and often openly hostile. At first the questions were polite. However by forty minutes they had become more like interjections, as the ignorant elements saw a chance to revenge their earlier bamboozlement. "We are the master race! We are the master race" shouted one young man, a particularly fine specimen with a crippled leg and sing-song voice. Finally one of the stewards shouted at an interjector for quiet; the man called him a 'f***wit' to his detriment. The steward leapt to his feet, shouting 'what did you call me!' at full volume, charged across the small room, which by this time was already full of standing people shouting and arguing with Welf, Jason, the Steward, and each other.

Through this sea of stormy debate strode the Steward, yelling insults at the top of his voice. He flung open the side door, grabbed the offender by his collar with both hands, and threw him through the portal. Then he leapt out after him. Half the audience stormed out to witness the struggle outside. We stayed in. Welf looked at us and then to the open side door with a bemused look. It was clear the meeting was over. Not officially but nonetheless. After two hours we could go home. I quickly grabbed the numbers of the two or three individuals who showed interest and we left quietly via the front entrance ■

Casa Pound: National Anarchist squat in Rome

Go to Rome. Get off at the central railway station, and find yourself in the middle of the local Chinatown. Take a few turns down one of the streets and what will you find? If your are a liberal you regard it as a contradiction. In the middle of this oriental neighborhood, in an imposing, six story, ex governmental building, is a Italian nationalist squat: Casa Pound. And this is not some ad hoc freeload by four or five communist students. Secure under twenty four hour guard, meticulously clean, and totally structured, within Casa Pound reside over two hundred people, including sixteen families. Eating, sleeping, studying, working, cleaning, and guarding: Casa Pound is a house that is alive.

Outside standing on the street, large, colourful nationalist posters completely cover the wall to a height over six feet. Presumably they are there to cover any graffiti, by communists or otherwise. It would be brave communists to paint here, however, as three or four young men, undoubtedly guards, stand around outside, talking and drinking cups of coffee in small cups. On the street, lined up in rows, are parked dozens of motor scooters. This small vehicle is the favored transport of Italian nationalists in general. Periodically, another guard brings out fresh coffee. People, again mainly young men but also women and families, are always coming and going via the front entrance. The facade is of an art deco style, probably built during Mussolini's time.

Inside the nondescript dull green door is the entrance hall. Names in different colours cover the white walls, from floor to ceiling, in a riot of colour. Tolkien, Mussolini, Evola, Strasser, etc, are all there, colour outlined in black, each letter about thirty centimetres high. The effect is powerful: immediately you get the impression that the inhabitants will have open views, even if they differ radically from your own, and liberal ideas. Fresh, positive, and widely read would be the theme of the front hall.

Just up the staircase sits the security office. Here screens display the outside front, back, and the rooftop areas, which are feed from external security cameras. A permanent attendant monitors the screens. They are to give advance warning, not only of troublemakers, but also the police. Anytime of day, the police can come, evict everyone at short notice, and throw everything out into the street.

Most of the people staying in the house, young student nationalists, are from outside of Rome, and are studying at the institutions here. Some guys have full time jobs. They keep the house guarded and clean. The chores are divided up evenly. The chairperson _____ , is who organises these tasks, and is the external face of Casa Pound to the media.

It appears that the Casa pound started in early 2006 when the group simply 'took possession' of the house. Since then it has been restored from its decrepit state and is now a clean and safe place to reside. Aside from some leftist protests, the liberal system has largely ignored it.

For national anarchists Casa Pound is a way forwards. As rent increases and with no affordable housing, young people in national anarchist circles should be encouraged to simply squat in available empty housing. The normal moral restraints should be put aside: the liberal State has not upheld it end, so why should we play by the rules and slave to pay exorbitant rents or mortgages? Let's all study this example and find solutions to applying it here.

One example national anarchists could employ would be the 'legal squat'. Simply find an decrepit, empty house perhaps one scheduled for demolition in a year or so and find the owner via neighbors. Explain to him that for a nominal rent you will live and care for the house, protect it from vandals, hooligans and other squatters, and then invite all your local national anarchists to live in cheaply. Of course it may have no floorboards or no hot water but these things can easily be fixed up. So get out there and find empty places people!

Squatting is quite common in Australia amongst activists, two traditional Anarchist squats were raided by Victorian police the night before the G20 protests a few years ago.

It should be noted that squatting is not an offence but rather a civil dispute between an owner of a property and the squatter, more information here;

http://www.geocities.com/squatte rsguide/squat.htm

Traditon & Revolution review

Tradition and Revolution is a recent compilation of Troy Southgate's writings under one title. Published by Integral Traditions from Denmark in 2007, it has only recently arrived in Australia for distribution.

The writings consist of a series of essays on national anarchism, a lengthy critique of Evola's 'Men among the Ruins' and a collection of interviews Troy has given to magazines and publications. Through these texts we discover the ideas and beliefs of Southgate.

Most of Southgate's ideas were formed from the mid-eighties on, however he termed himself national anarchist only in the early years of this decade. Some of the ideas like self reliant communities; a focus on the self and the personal situation, and its improvement; entryism; and movements not organisations; are so self evident you wonder why they have not been employed here before.

Perhaps most importantly Troy boldly asserts the importance of the anti-capitalist social struggle. Instead of remaining a part of the decadent modern society, Southgate encourages the set up of autonomous, anti-establishment communities that can survive and regenerate the higher values and ideals in a modern world. To this end it gives advice on home schooling and the various networks available to support it.

A leading effort at publishing the ideas of national anarchism, Tradition and Revolution deserves a place on the bookshelf of any self respecting revolutionary.

Copies of this book can be got at the online store of the New Right Australia/New Zealand website at www.newrightausnz.com as well as a selection of Evola, Sunic and de Beonist titles.

Doing the New Right thing by people

An interview with Welf Herfurth, who is a key organiser for the New Right and National Anarchist movements in Australia. This continues our series of interviews with people from different political movements and organisations.

1. What motivates you in politics?

Politics is something that always interested me and I feel a sense of belonging to my community, and also a sense of responsibility. That entails my taking an interest in current events, and, especially, what our liberal democratic politicians are doing. To me, our liberal democratic politicians who win office do not see their appointment as a duty, as a means of helping the people: they just see it as a job with perks. Liberal democratic politicians are mainly involved in internal party politics, internal power games, and seem to be interested only in satisfying the lobbyists who financed their last campaign. Most of the politicians do not serve their constituents, but only the party they belong to. What is more, the political agenda of the liberal democratic system is not the interest of the local communities and the average person on the street, and their identity and culture; instead, it is globalism, political correctness and social engineering. The politicians today are economic managers, technocrats, not leaders of the people – for the people. They claim to be democrats, but they are really master manipulators. So, to me, the main concerns are the future of my people, and my children. I like travelling in countries outside of Australia, because I like to experience different cultures and people. To me, globalisation is threatening to deform existing cultures; it wants to create a world monoculture to replace existing diversity. Which is why I am a National- Anarchist: it is the radical answer to globalisation and the tyranny of liberal democracy. I believe in social justice for all people, including the people of European heritage. I take a can-do approach to activism: I can't expect other people to do the dirty work if I am not prepared to do it myself. On a personal level, the people who inspire me – my political heroes - include Che, Hugo Chavez, Julius Evola and Troy Southgate.

2. How do you see your movement developing?

Firstly, National Anarchism and the New Right as a whole are not organisations that one can join as a member in the usual sense. In that respect, we are different from the political parties. So we try to create a mass movement out of which a political party can grow organically. That, the movement, needs to be taken care of first. Look at One Nation and how it failed because it didn't have the fundamentals right. As for my own experience, I became involved with the National Anarchists nine years ago, via the Internet. It took me a long time understand what it all meant. In 2006 I started my own little blog (www.newrightausnz.blogspot.com) and advertised the ideology of National-Anarchism to the broader political community. Because we National Anarchists have a completely different approach to politics, it takes time to change people's perception of what National- Anarchism is and what we National-Anarchists want. But we are slowly getting there, and more and more people accept us. At the moment we in the New Right Australia/New Zealand have active groups in Sydney, Newcastle, Canberra, Melbourne and Perth. And, since the New Right Australia/New Zealand blog started 2 ½ years ago, we have a New Right website (www.newrightausnz.com). Several followers of the New Right and National Anarchism have started their own national Anarchist blogs. We are working on a National-Anarchist magazine, and have our own line of New Right and National-Anarchist merchandise like shirts and books. We have supporters that are from the traditional Left, and one of our strategies is to spread the word at universities - and amongst the 'middle class', as they have the most to lose.

3. What are your movement's goals and how do you hope to achieve them?

Well, there are two different hats I myself am wearing – one as a National-Anarchist and one as a follower of the New Right. The goals of the New Right are to teach the people to think outside the political box they are in; to reach out to intellectuals; to form discussion groups; to act as a leading nationalist think-tank in Australia; to break down the divide between Left and Right, and start a dialogue between all political groups; and, in general, to educate people politically. In my view, the National-Anarchists are the activists of the New Right. At least here in Australia. The goal of the National-Anarchists is to engage in street activism (e.g., the APEC demonstration at Sydney in 2007; local community work) and confuse the socalled traditional Left, including the mainstream anarchists, with our message and our conduct, so that they will start to think beyond their dogmas. Ultimately, National-Anarchism aims at an Australia of autonomous communities which are self-sufficient. That might sound like an unrealistic goal, but nothing is impossible when the people are strong enough and have a will to want it.

4. Are you open to the idea of politics outside the ballot box, e.g. demonstrations, local community politics, cultural festivals etc.?

Most definitely. I come from a tradition of German nationalist activism which emphasises demonstrations, community activism, cultural festivals and the like as a means of carrying one's message to the people. One of the advantages of community work is that breaks down people's misconceptions (implanted in them by the liberal

democratic media, Hollywood, etc.) of what nationalism is and what sort of people nationalists are. It is propaganda of the deed, so to speak. So I am engaging, with my fellow National- Anarchist activists, in volunteer work for my local community, and so far, it has been a big success. We see local community work as the corner stone of our success in the future. ***5. Do you see co-operation between patriots as a way we can all move forward together?*** *At the moment, the so-called patriotic movement is its own worst enemy. The problems are infighting; too many chiefs and not enough Indians; people and groups being too busy arguing on what separates them and not what unites them; nationalists not being lateral thinkers; large numbers of nationalists thinking only in liberal democratic terms (political parties, ballot boxes); and nationalists being patriotic and nationalist in an emotional sense only, i.e., they don't have any real ideology aside from that feeling of patriotism. My solution is: nationalists need to concentrate on what they have in common; and, they have to throw their political dogmas away and start thinking in politically-inclusive terms. Too often do I hear that as Nationalists you have to hate the 'Left' without even knowing what the left is or what they want. And look at the 'Left' – they hate everything what is 'Right' or 'National' without any knowledge of what they stand for. If these two sides would try to understand a bit more about each other they would be surprised to find out how much they have in common and that the real enemy is the liberal democratic system and not each other. They also need to stop being keyboard commandoes and to get active in their communities, e.g., join the SES or other volunteer organisations. Too many 'Nationalists' have too much time on their hands, otherwise they wouldn't spend so much time behind the PC and insult each other in all the different Forums My motto is, 'Live what you believe in, be true to your core values and respect other opinions'.* ***6. Would you and other key personnel in the movement be interested in attending and being guest speakers at meetings of parties and groups that are part of the overall movement?*** *We in the New Right talk to everybody, and not only to the groups that are so called 'Nationalist'. We see politics as inclusive and not exclusive: therefore, there are no boundaries as to who we talk to. I think that political dialogue is important to overcome today's social problems. So we talk to people from every political orientation, from the union movement, 'Left' groups, 'Right' groups, people of all religious faiths... I will even talk to the pigeon club if it gives me an opportunity to spread the word of National-Anarchism and New Right. We don't want to limit our message to one segment of the community. Only through political education can we spread our message and break the media smears and public perception against the New right and National Anarchists.*

7. What is your vision for the Australian Nation? *What is the Australian Nation and what is the Australian way of life? By law everybody is an Australian if they have an Australian passport. I disagree with that 'civic nationalist' view, of course. Ideally, what I would like to see is an Australia which is a country with many autonomous communities that control their own local affairs. That means no state government, but one needs a federal body that controls foreign affairs. I want a country of free people who can determine their own destiny and future. Realistically – that is, for the time being – I want to see a society that rejects liberal democracy. We should form our own groups of friends and associates, and interact with them, and exchange labour and goods within those groups. By doing that, we will form a parallel society. That is, we have a National-Anarchist system within a system.*

8. Any last words? *Be open-minded but never forget your own core values. Stop bickering and keep in mind what is at stake. And ever forget what Mao once said: "A journey of a thousand miles starts with a single step."*

Snipit:

"...*Nowhere did anyone* declare that Chavez' policy was well-intentioned, but needed to be examined more closely, etc., etc., in the way that the Labor Party, for instance, reacts to any of John Howard's policy announcements. No: Chavez polarises people, he splits them down the middle. You either love him or hate him. But this is precisely what Chavez wants. He wants the liberal democrats, the Bushophiles inside and outside Venezuela, to hate him; and he has, over many years, become awfully good at it. He instinctively knows what to do in order to get his opponents frothing at the mouth, hurling invective and hyperbole, making themselves look foolish, and piquing the interest of the otherwise apathetic masses. And he has done this not once, but many times; he is, to a certain extent, a one-trick pony, pulling off the same stunt again and again. His opponents have such little regard for him that they do not see how they are being manipulated by the master. The solution to Chavezism? Incorporate him into the system, and treat him with respect: hold press conferences with him and George Bush, where the latter defers to him as respectfully as he would to Ehmud Olmert or Ariel Sharon.

One can see the parallels with Australian nationalism: all the communists at APEC had to do, for instance, was to invite the National-Anarchists up on stage and ask them to speak; the audience would have listened respectfully, and applauded – just as they did with the indigenous Australian woman at the start, and the North American conscientious objector – and National-Anarchism would have been neutered.

This will never happen. The communists can be expected to react with hostility and hyperbole, every time; and the same reaction can be provoked every time. In that sense, they are as predictable as machines.. The communist policy is always the same: no platform for fascists! No free speech for Nazi scum! So how do we provoke them? How do we get their attention? Well, we only need to repeat APEC a thousand times over – APEC with more and more permutations. But it is essential to keep up the 'Left' talk, the 'Left' symbolism, the 'Left' imagery, the 'Left' sloganeering', and the 'Left' methods of mass organisation, mass activism, extra-parlimentrism, and anarchistic, non-hierarchical, decentralised organisation. Such an approach will ensure that the communists will work themselves up into a state of hysteria: we are using their symbols, their ideas, to lure the naïve young away from progressive, multiracial, tolerant communism and towards 'Neo-Nazism' and capitalism. They will be unable to help themselves, and unable to see that the best means of 'smashing' us would be to give us equal rights and equal time at their rallies, and possibly in their publications as well..."

See the rest at: http://newrightausnz.blogspot.com/2007/10/strategy-of-tension-by-welf-herfurth.html

Reviews:

Fight Club (movie, released 1999):

This movie did so dreadfully in box office terms when released in 1999 its run was cut short at the cinemas. Basically, its promotion was shithouse. Plus the critics thought it was shit too. It was a violent flop, a pulpy punch up that shocked more than revealed. But then again, this movie didn't aim to gently by degree reveal: no, it was shock therapy to awake people out of the ideas of most movie critics: liberalism, consumerism, capitalism. Most movie critics believe in liberalism. They don't believe in this movie. It jars them. It scares them. As it goes about honestly revealing the everyday life of modern western man, it tears down and grinds a stack of bullshit these critics have believed for the better part of their lives. Watch it and you'll see. So forget them: Of course they are going to hate it irrationally. Hence the bad reviews.

So what is this movie about? Well basically the plot summery is simple: guy (Edward Norton) works in a big office, hates job, hates life. Finds a like-minded friend, Tyler Durden (Brad Pitt), and starts a secret fighting club. Fights are between two members until one taps out. Looking to feel something in the desensitized liberal world, more guys join in. Club moves to basement of bar from the parking lot of bar. Gets very big, more groups. Then the fight clubs start doing missions on consumerism, destroying coffee shops and corporate art, BMW dealerships etc. Eventually they mount a campaign to destroy the buildings/records of the major credit companies in America and bring on anarchy. The ultimate goal is to return to the hunter/gatherer lifestyle. Apart from a twist, that is it.

There are some pretty mad bits in this movie. For me, the speeches and monologues where the movies ideological stance is revealed are unbeatable. The main theme of the movie is its crusade against the importance of material possession in our civilization. Totally agree there. Here is a quote:

"I see in fight club the strongest and smartest men who ever lived. I see all this potential. And I see it squandered. God damn it, an entire generation pumping gas, waiting tables, slaves with white collars. Advertising has us chasing cars and clothes. Working jobs we hate to buy shit we don't need…

…We've all been raised on television to believe that one day we'd all be millionaires and movie gods and rock stars. But we won't. We're slowly learning that fact. And we're very, very pissed off".

While it went badly at the movies, once released on DVD, it became an underground cult classic. It has some record for sales post movie release after so many years. It still regularly outsells new releases. Pretty much, my guess is that the guys who like it now, didn't get to the movies much then. Yet as word got out among the community and people started recommending it, they heard about it. You have got to remember its promotion was almost nothing. So yeah there it is: an anti consumerist, anti state piece that has been largely ignored because of the liberal consensus.

For those people who haven't seen it because they think it's not the sort of thing they'd watch (i.e. violence), I can only say: violence is there, but it is stylized, and is not the main aspect of the film. To guys who saw it, like me, about three or four years ago: watch it again. The first time around you only remember the fights and sabotage; forget the story: listen carefully to the ideological stuff, the monologues and the speeches, and pick up the arguments used. Here is another quote to finish this review:

"You're not your job. You're not how much money you have in the bank. You're not the car you drive. You're not the contents of your wallet. You're not your fucking khakis".

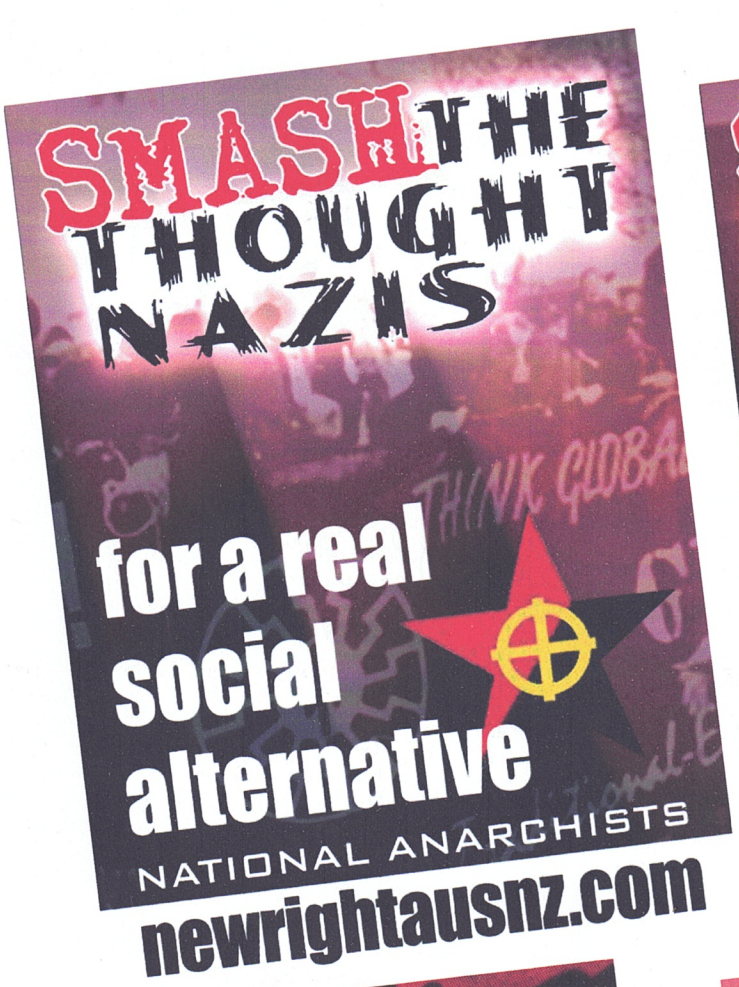
The Saxon Series (book series, published 2004-07, by Bernard Cornwell):

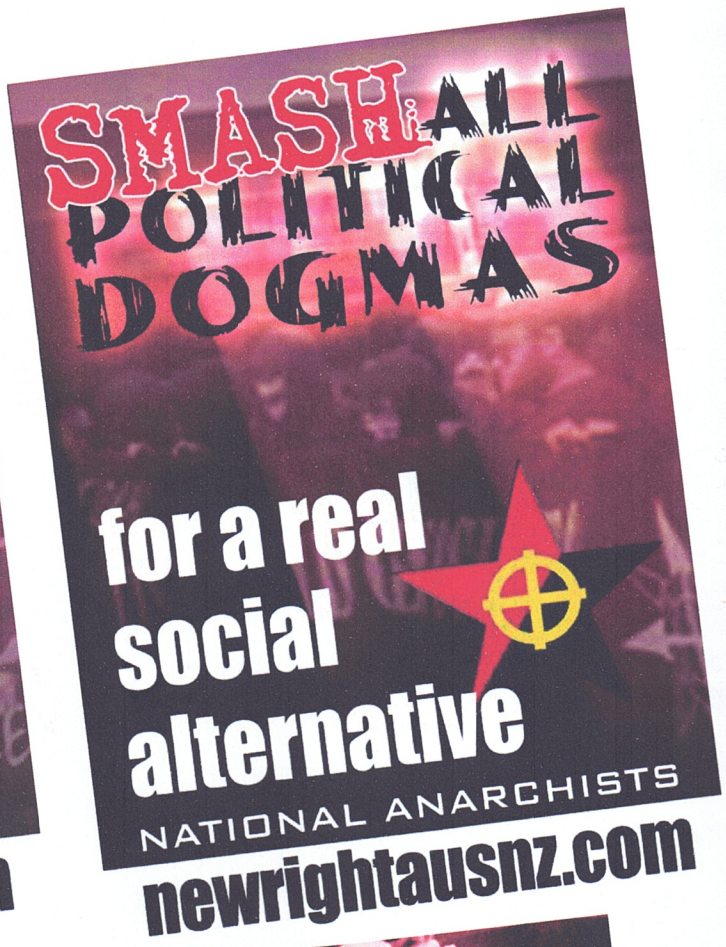
This is currently a historical fiction series of four books. It is about a Saxon warrior in the service of Alfred the Great, fighting the invasion of the Danes into the English kingdom of Wessex. It is written in an easy to read, first person style and is very down to earth and vivid in its descriptions etc, of battle, traveling, towns, brothels, meetings, etc.

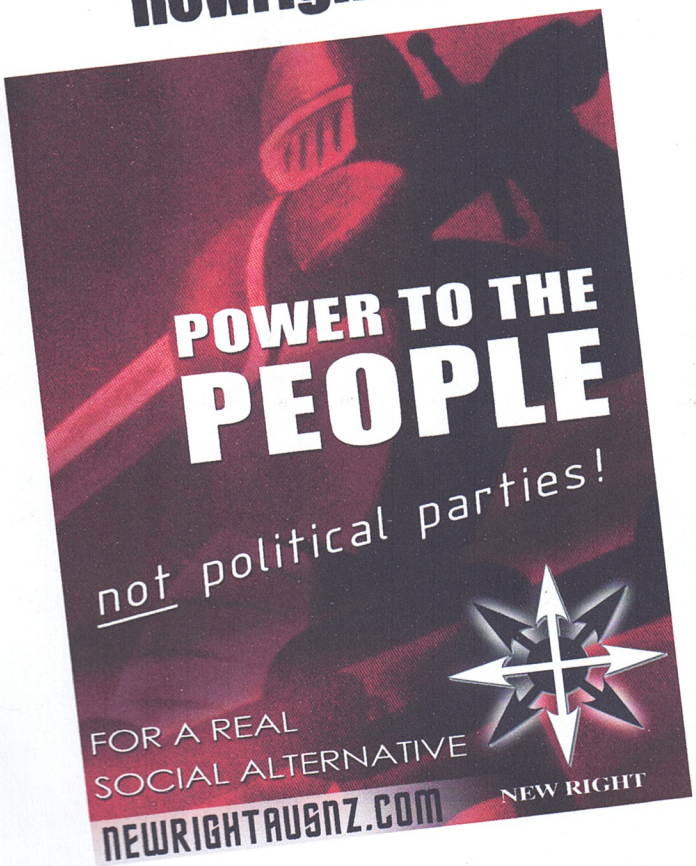
The series has four books: **'The Last Kingdom', 'The Pale Horseman', 'The Lords of the North',** and **'Sword Song'**. The first was published in 2004, the last in 2007. I liked the Pale Horseman the best because Wessex has its back to the wall as the only remaining Saxon kingdom, and in a surprises attack the Danes attack and scatter its forces. Over winter the king, Alfred, gathers men and thanes, who are despite what looks like certain defeat, still loyal, to his a hideout in the Somerset Marshes, and starts fighting back with a guerrilla war. Eventually he fights a big open battle and beats the Danes. They are made to leave Wessex.

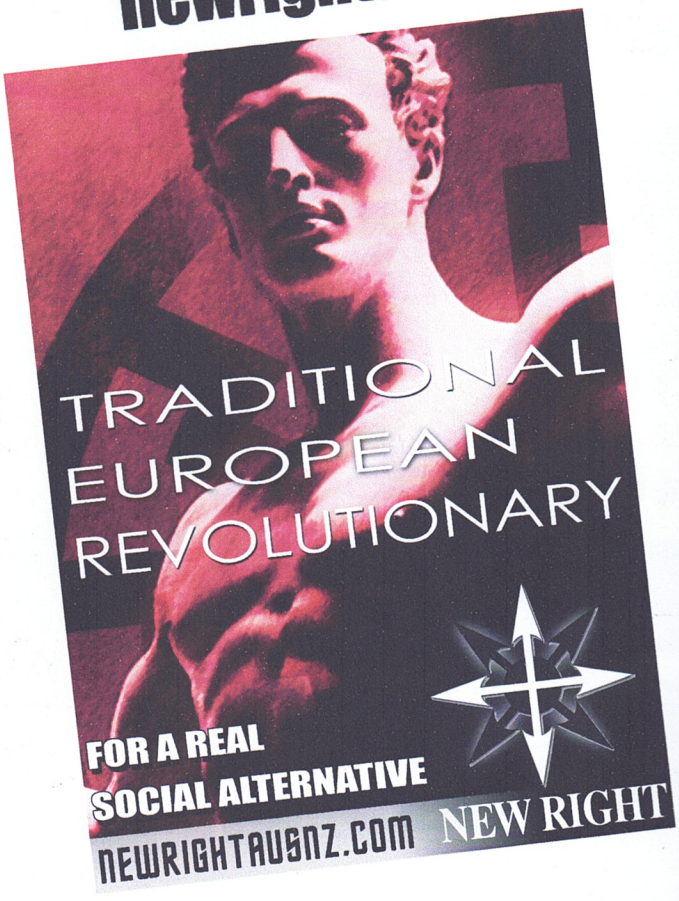
This is an excellent book for those with a weakness for the underdog and who like reading historical fiction. The best aspects of the book are: its maps which mean it's easy to place the action in each book; its glossary which mean you can compare current place names with those in the story i.e. Eofervic = York, Contwaraburg = Canterbury, Sceobyig = Shoebury; its explanation of pagan philosophy through the monologues and actions of Utred the main character who is pagan; and how fate and destiny rules the main character, and how he strives to achieve his goal despite constraints, e.g. oaths, the Danes. All in all a great read and well worth buying. For the pagan and the adventurer in all of us. Here is a parting quote:

"…I have fought all my life. That was my fate, the fate of us all. Alfred wanted peace, but peace fled from him and the Danes and the Norsemen came, and he had no choice but to fight. And when Alfred was dead and his kingdom was powerful, more Danes came, and more Norsemen, and the Britons came from Wales and the Scots howled down from the north, and what can a man do but fight for his land, his family, his home and his county? I look at my children and at their children and at their children's children and I know they will have to fight as long as there is a family named Utred, and so long as there is a kingdom on this windswept island, their will be war. So we cannot flinch from war. We cannot hide from its cruelty, its blood, its stench, its vileness or its joy, because war will come to us whether we want it or not. War is fate and wyrd bið ful ãræd. Fate is inescapable" ■









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